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VOLUME III.

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THE NEW TESTAMENT

VOLUME III.

ST. PAUL'S EPISTLES TO THE CHURCHES

PART V.

THE EPISTLES OF THE CAPTIVITY EPHESIANS AND COLOSSIANS

BY

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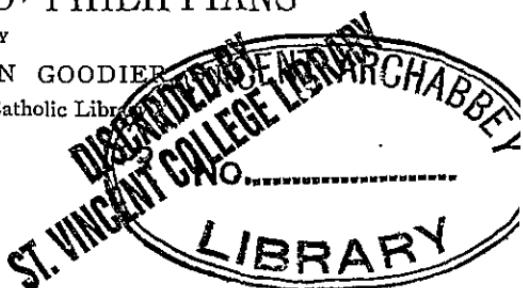
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PHILEMON AND PHILIPPIANS

BY

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Editor of "The Catholic Library"



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INTRODUCTION.

I. THE DESPATCH OF THE FOUR EPISTLES.

THESE four Epistles of the Captivity were doubtless penned within a short time of one another; a brief account may therefore be given of the circumstances under which they were all written, before each is discussed separately. St. Paul is evidently a prisoner (Eph. iii. 1: iv. 1: vi. 20: Col. iv: Philem. 9, 23: Philip. i), and, according to the unanimous witness of tradition, a prisoner at Rome. In the case of the epistle to the Philippians his almost explicit references to Rome (Philip. i. 13: iv. 22) leave no room for reasonable doubt, and are confirmed by various other indications, such as the number of local preachers (Philip. i. 14—17). The other three epistles are generally admitted to have been despatched together, inasmuch as they had the same bearers, Tychichus and Onesimus, the latter doubtless Philemon's runaway slave (Eph. vi. 21: Col. iv. 7—9: Philem. 10); but some consider that they were sent, not from Rome but Caesarea. It may be well, therefore, to speak of St. Paul's imprisonment in both places (Acts xxi—xxviii).

St. Paul had probably come to Jerusalem in time for the Pentecost of 56 A.D. (Acts xx. 16: *cf.* Introd. to *I Corinthians*, with Turner there cited). At the suggestion of the presbyters there he resolved to give public proof in the Temple of his observance of the Law, a compliance on his part which led to a tumult and his arrest; and on account of further danger to his life he was despatched to Caesarea under guard. The procurator Felix would not hear the case out at once or give his decision, and at his

recall two years later he left St. Paul still in custody. The Apostle was not treated severely, however, and his friends had free access to him. Shortly after Festus had succeeded Felix (58 A.D.), St. Paul met the proposal to take him to Jerusalem for trial, which would again have endangered his life, by an appeal to Caesar, and we may suppose that he arrived in Rome early in 59 A.D. The Acts of the Apostles conclude with the statement that for two whole years, though still a prisoner, he was staying in lodgings rented by himself, and that all who wished had free access to him. He was able to preach and teach boldly and without hindrance.

That the epistles to the Ephesians, to the Colossians and to Philemon were not written from Caesarea cannot be shown to demonstration, but at least the very ancient tradition to the contrary holds the field and is in itself more probable. Rome was the natural refuge of a runaway slave; it was there, in the midst of the vast population, that Onesimus might hope to be lost to human ken. There, too, he would be more likely to find access to St. Paul, for the expression used in the Acts scarcely permits us to suppose that he could receive all comers at Caesarea (Acts xxiv. 23). Moreover, and this seems the strongest argument, it is hard to suppose that at Caesarea St. Paul was in a hurry to visit Colossae, where, from the recurrence of the proper names (*cf.* p. xviii), there can be little doubt that Philemon lived (Philem. 22): it was Rome that he had long desired to see (Rom. i. 9—15), a desire that had been encouraged by a vision (Acts xxiii. 11). Nor should we fail to notice a certain likeness of style and vocabulary between the epistle to the Philippians and the others, as well as the fact that St. Paul associates Timothy with himself in writing to the Philippians, to the Colossians, and to Philemon. And that the epistle to the Philippians was written from Rome few can bring themselves to doubt (*cf.* p. ix).

It is chiefly the two years of Acts xxviii. 30 (about 59—61 A.D.) that merit consideration as the probable date

of these epistles, though we have so little precise knowledge as to the time which followed them that we cannot exclude it with certainty. Once more it is the epistle to the Philippians that gives us the best grounds for conjecture. The Apostle himself alludes to the freedom with which, as mentioned in the passage of Acts just cited, he can work for the gospel (Philip. i. 13). The time required for the Philippians to hear of St. Paul's arrival in Rome, to collect and send money by Epaphroditus, and then to have news of Epaphroditus' sickness, seems to point to some time fairly late in the two years; St. Paul has heard of their anxiety for Epaphroditus, and seeks to allay it (Philip. ii. 26-28). The expectation of an early release in Philem. 22: Philip. ii. 24 may point the same way. It may have become known to St. Paul that the Jews would not follow up their prosecution at Rome, and the time-limit for their appearance against him may have been drawing to an end. In the third century A.D. the time-limit for an appeal on a capital charge from the provinces was eighteen months; and with this period the two years of Acts xxviii. 30 roughly agree. We may infer, then, from the silence of Acts that the trial never took place, but that St. Paul's case went by default; and in the epistles before us he appears to realize that this will be the final issue of the matter.¹ Of their precise order of composition nothing is known.

2. THE EPISTLE TO THE EPHESIANS.

In Ephesus, as in Thessalonica and Corinth, we have one of the great ports of the hellenistic East. At the time when this epistle was written Pergamum seems still to have been the centre of proconsular government for the Roman province of Asia, but Ephesus was soon to supplant it (*cf.* Apoc. ii. 12, note). The city was situ-

¹ *cf. Expositor*, 8th series, Vol. V, pp. 264-284: 'The Imprisonment and Supposed Trial of St. Paul in Rome', by Sir W. Ramsay.

ated near the mouth of the Cayster; but it was also the more convenient terminus for the great road that came down the valley of the Maeander, and it was chiefly through this latter route that it had become the chief commercial centre of Asia Minor. The next stage on the voyage to Rome was Corinth, and intercourse between the two cities was doubtless very frequent. The coasting trade and the coast roads would also swell the city's traffic; and it was no less supreme as a centre of religion than as a centre of commerce. A little outside Ephesus stood the great temple of many-breasted Artemis (in Latin, Diana), an Asiatic goddess with an Asiatic ritual of prostitution and the rest, in spite of its superficial identification with the chaste goddesses of Greece and Rome.

Incidentally the story of the final riot (Acts xix) shows us something of the civil organization of the city. The 'senate' (*βουλὴ*) is not mentioned, but the 'town-clerk' (*γραμματεύς*), an office not unlike that of the modern mayor, appears tactfully to treat the gathering as the 'assembly' (*ἐκκλησία*), the ultimate source of authority in a Greek city, though the Romans as a rule gradually made the form of government more aristocratic. He tells them, however, that Demetrius and the silversmiths can make their accusations, if they will, before the Roman courts and the proconsul, and that regulations on the subject can be proposed in an 'assembly' more regularly convened; but for a disorder of this sort they might be called to account by the imperial government.

It was in the course of what is known as the second 'missionary journey', if not of the first, that St. Paul had intended to preach the gospel in Ephesus. As sickness had earlier confined him to Galatia (Gal. iv. 13), so later the Spirit had hindered him, and a vision had directed him to Macedonia (Acts xvi. 6—10). This 'journey' included a prolonged stay of eighteen months at Corinth (Acts xviii. 11), which may be supposed to fall in 50—

51 A.D. (*cf.* Introd. to *1 Corinthians*). On his journey thence he came to Ephesus with Priscilla and Aquila, and left them there; he entered the synagogue and had some discussions with the Jews, but at that time could not make any real beginning with the work of evangelization, for he was hurrying on to Jerusalem (Acts xviii. 19—21). It was only in the course of his third 'missionary journey' that he made Ephesus his permanent headquarters for two years and three months (Acts xix. 8—10: xx. 31). St. Luke recounts some of the chief events of this time in Acts xix, and in the following chapter he reproduces a discourse by St. Paul to the elders of the church of Ephesus, in which the Apostle gives some account of his manner of life among them. To these passages, and to the notes upon them, we must refer the reader for fuller details than we can give here. After three months the opposition of the Jews compelled him to leave the synagogue, and to evangelize in a lecture-hall belonging to, or called after, one Tyrannus. All who dwelt in Asia, we are told, heard the word of the Lord; not that St. Paul himself could afford to leave his base (Acts xx. 18), but doubtless he despatched others to preach the gospel, and watched over the result of their labours. The churches of Colossae and Laodicea and others in those parts had not set eyes on him (Col. ii. 1), though they were less than one hundred and fifty miles away up the valleys of the Maeander and Lycus, and easy of access. Epaphras, a native of Colossae, seems to have been the apostle of the Lycus valley (Col. i. 7: iv. 12—13), and he was now at Rome with St. Paul; possibly he was the Epaphroditus of Philip. ii. 25, but on the whole it seems more likely not.

St. Paul was already thinking of leaving Ephesus when the disturbance caused by the silversmiths probably hastened matters. Already the faithful there must have constituted a large church, very similar in its composition and organization to that of Rome and Corinth. He delivered a farewell discourse to the elders of Ephesus

and proceeded to Jerusalem, probably in time for the Pentecost of 56 A.D., and there, as mentioned above, he was arrested.

It has been suggested that the epistle to the Ephesians was a circular letter intended for many churches in Asia Minor. One cannot but miss a certain personal element in the letter; to judge from the other epistles, this is not exactly the way in which we should expect the Apostle to address a church in which he had worked long and successfully. It has even been supposed that the words 'in Ephesus' in the opening verse of the epistle were added later, and that in the autograph an empty space was left, intended to be filled in with the names of the several churches. However, put in this form, the hypothesis is scarcely plausible, for no other names appear in the manuscripts, and the solitary fact that according to Marcion and his followers our epistle was addressed to the Laodiceans (*Tertull. adv. Marc.* v. 11, 17) is doubtless to be explained from *Col. iv. 16*. Still, our two best manuscripts, the Vatican and the Sinaitic, agree with some lesser authorities in omitting the words 'in Ephesus', and it may well be that they came to be left out in the course of that wider circulation for which the epistle was very likely destined from the first. St. Paul is not credited with any general epistles; the fact that he addressed an epistle specifically to one church does not preclude the view that he meant it for others as well. On this hypothesis it is not unlikely that our epistle was that intended to be forwarded from Laodicea (*τὴν ἐκ Λαοδικείας*, *Col. iv. 16*) to Colossae.

There are those who question the authenticity of this epistle. We cannot in this place enter upon a detailed discussion of the evidence of tradition and vocabulary, though there is no reason to fear these tests if applied in a reasonable spirit; but we may venture upon two remarks of a more general character. In the first place, every epistle of St. Paul has some striking features peculiar to itself, which can of course be made a ground for

rejection, though it is rather the absence of any such varieties that would call for explanation. In the next place, the doctrine of this epistle stands at the very centre of Pauline theology. If any one formula can sum up his whole system more than another, it is this—our corporate identification with Christ. By faith and baptism the Christian identifies himself with Christ in His Crucifixion, to rise therefrom, in and with Him, in risen glory, becoming thereby a member of His mystical Body, a member therefore of the whole body of His fellow-Christians. Christians are members of each other, because they are members of Christ; and St. Paul insists (*e.g.*, I Cor. xii) that, being members, they have each their several functions. This very lesson of unity in variety is what he is chiefly urging in Eph. iv. 1—16. In Eph. v. 25—33 he incidentally employs this great doctrine of the mystical Body (in part expressed under the figure of husband and wife, as in I Cor. vi. 15—16) to impress their duty upon husbands, just as in Philip. ii. 5—11 he could urge the Incarnation as a motive for humility. To find a difficulty in such passages is to fail to grasp St. Paul's fundamental thought.¹

3. THE EPISTLE TO THE COLOSSIANS.

The remaining epistles may be treated more shortly. Colossae, as has been mentioned (p. xiii), had been evangelized by Epaphras, a native of the city, though Timothy appears to have worked there too (Col. i. 1). At one time the great city of south-western Phrygia, it declined with the growth of Laodicea, which was founded about the middle of the third century B.C., eleven miles away from it. At the time of the Apocalypse, at all events, Laodicea was also the more important centre of Christianity, perhaps indeed the only bishopric in the Lycus valley (Apoc. iii. 14); but the affair of Onesimus and the letter

¹ The subject is dealt with more fully in the appendix to the epistle to the Romans, on St. Paul's doctrine of Justification.

to Philemon may have led St. Paul to select Colossae rather than Laodicea for a letter intended for the whole valley. Though both were on the great highway eastward from Ephesus to Antioch in Pisidia and beyond, Laodicea occupied the better site, and moreover Colossae appears never to have been refounded or colonized by a hellenistic king. The government of the latter city, it is true, was organized upon the Greek model,¹ but the native Phrygian element remained the strongest in the population. The Jews were doubtless fairly numerous.²

Epaphras had brought St. Paul news of the state of affairs in the Lycus valley. There was much to be grateful for (Col. i. 3—8); yet there were also dangers against which St. Paul felt that he must guard. It is not easy to define precisely the views and practices that provoked this epistle, and as a matter of fact widely different hypotheses have been put forward. There appear to have been two main influences at work which the Apostle wished to counteract; there were the usual attempts to make the Christians judaize (Col. ii. 16: iii. 11, etc.), and there was what we may conveniently call a semi-gnostic tendency, showing itself in a misguided cult of angels (ii. 18), and perhaps in an exaggerated asceticism (ii. 23). The latter point is rather uncertain, and therefore we do not dwell on it; possibly the two words upon which everything turns (*ἀφειδότη σώματος*, 'a not-sparing of the body') can be sufficiently explained by judaistic practices. But even about the cult of the angels we are told very little. St. Paul does not appear to put forward any distinctive doctrine of his own in their regard. Like our Lord, he allowed them an ample place in the divine economy, such indeed as was required alike by the Old Testament, and by several incidents in Christ's own life. But, by a contamination of Jewish ideas with the semi-gnostic tendencies of which we have spoken, the angels had probably come to be identified by some

¹ cf. Ramsay, *Cities and Bishoprics of Phrygia*, Vol. I, p. 212.

² *ibid.* Vol. II. Chap. 15.

with astral spirits or nature-powers,¹ and so there was a danger that Christ would come to be looked upon as little more than a *primus inter pares* among these elemental forces. Hence the Apostle speaks with emphasis, on the one hand of His Divinity (i. 15, 19: ii. 9: iii. 1—3), on the other of His unique relation to the Church through the Incarnation (i. 18—20: iii. 1—4, etc.). Under such names as Principalities and Powers he speaks, now of good angels (Eph. iii. 10), now of bad (Col. ii. 15), now of both indiscriminately (Col. i. 6); but always in such a way as to exalt Christ above them all.

As is well known, this epistle has much in common with that to the Ephesians; yet the points of difference are no less striking. The Epistle to the Colossians is, as it were, the application of the Ephesian encyclical to a particular case, reminding us to some extent of the relation of Galatians to Romans; his mind full of the great doctrine of the mystical Body of Christ, and of that fulfilment of Him which is the Church (Eph. i. 23: v. 22—33, etc.), St. Paul could easily turn it to the matter in hand. There was much else that was equally in place in either epistle.

4. THE EPISTLE TO PHILEMON.

The short epistle to Philemon is full of an exquisite grace and sincere affection, and is no less important as a historical document, displaying as it does the new dignity which Christianity bestowed upon the slave. Onesimus had probably robbed as well as deserted his master Philemon (Philem. 11, 18—19); but he had come upon St. Paul (doubtless, as we have seen, at Rome), and had been won by him. Yet the Apostle would not interpose his authority between master and slave (Philem. 14), but sent him back to Philemon, with this letter to

¹ If $\tau\alpha\sigma\tau\omega\chi\hat{\eta}\alpha\tau\omega\kappa\theta\sigma\mu\omega$ in Col II. 8 (where see note) were certainly to be taken of personal beings, the above view would also scarcely be open to doubt. But even apart from this the evidence is strong: cf. Lightfoot, *Colossians and Philemon*: Introd. ii.

plead for him. It was written, not merely to save him from the terrible punishments, including crucifixion itself, which an angry master might inflict, but to bespeak for him on Philemon's part the love in which he was already held by St. Paul himself (Philem. 12—13, 16).

The many names which are common to this epistle and that to the Colossians make it reasonably certain that Philemon was a prominent member of that church. Onesimus himself bore Tychichus company as a bearer of the public epistle (Col. iv. 9: Philem. 10), and Timothy joins in the sending of both (Col. i. 1: Philem. i. 1); Epaphras, as we have seen, is the apostle of Colossae (Col. i. 7: iv. 12: Philem. 23): Archippus is evidently a presbyter there, and perhaps Philemon's son, Apphia being doubtless Philemon's wife (Col. iv. 17: Philem. 2): of the evangelists Mark and Luke, mentioned in both the epistles, the former was possibly coming to Colossae (Col. iv. 10, 14: Philem. 24): Aristarchus and Demas complete the list (Col. iv. 10, 14: Philem. 24). In fact, of the proper names which occur in the epistles to Philemon, only those of Philemon himself and Apphia are not found in the epistle to the Colossians; this may well be due to the fact that St. Paul was writing to them personally.

5. THE EPISTLE TO THE PHILIPPIANS.

Like Thessalonica, Philippi, in the same province of Macedonia, owed much of its importance in Roman times to the fact that it lay upon the Via Egnatia, the high road from Rome to the East. It was not actually on the sea, but had easy access across a depression of Mount Pangaeum to the fine harbour of Neapolis (Acts xvi. 11). Commercially, it was chiefly important by reason of the gold mines in the neighbourhood. It was these that had induced Philip of Macedon to found it as a new city, by enlarging the former Krenides ('little fountains', so called from the many

springs in the mountains to the north of it), and naming it after himself. The vast revenue which he reaped from the mines was an important factor in his victorious career, furnishing him with the sinews of war and of diplomacy. Augustus in his turn recognized the importance of the town, and in commemoration of the victory gained there by himself and Antony over Brutus and Cassius made of it a military colony, the *Colonia Iulia Augusta Victrix Philippensis*, with the *ius Italicum*, which conferred upon the community the right of proprietorship according to Roman law, and exemption from poll-tax and land-tax. As a colony Philippi would have its own duumviri, *i.e.*, two supreme magistrates, the praetors (*στρατηγοί*), of Acts xvi. 20, 35—38; and it would be free from interference on the part of the provincial governor.

An account of St. Paul's stay at Philippi, about 49 A.D., is given in Acts xvi. 11—40; St. Luke was with him and in part narrates it in the first person. At the Jewish place of prayer outside the gate they spoke to the women present, and one of them, a well-to-do proselyte from Thyatira named Lydia, was converted, and persuaded the Apostle and his party to lodge with her. But a slave-girl possessed by a divining spirit began to call out after them that they were servants of the most High God and announced the way of salvation. After 'many days' of this St. Paul cast the spirit out of her, whereupon her masters, like the Ephesian silversmiths, seeing a source of large profit lost to them, stirred up the crowd against them, and brought Paul and Silas before the magistrates, who scourged and imprisoned them. Next day, however, on hearing that they were Roman citizens, they themselves came in alarm to release them, but begged them to leave the city, which they did.

As in the case of Thessalonica, there were later visits (Acts xx. 2—5), but we are not supplied with any details. Nevertheless there can be no doubt as to the general character of the mutual relations of St. Paul and his Philippian Christians. From the first they showed an

affectionate solicitude for his welfare (Philip. iv. 15—16), and it was a renewal of their alms that produced this epistle, an outburst of gratitude and affection that lets us see that theirs was the church nearest to his heart. In all this evidence of goodwill the influence of the 'beloved physician', St. Luke (Col. iv. 14) may have been at work, for he appears to have stayed on at Philippi after the Apostle's departure. This we infer from his ceasing to relate in the first person after mentioning that 'departure, and his resuming the first person on St. Paul's return; presumably he spent the long interval, represented by Acts xvii—xix (probably 49—55 A.D.), in sustaining and developing the local Church. If so, this sojourn, parallel to that of Timothy in Ephesus (I Tim. i. 3) and of Titus in Crete (Tit. i. 5), would throw a valuable light on St. Paul's methods. Attention has also been called to the part played by women in the church, corresponding to the better position which they probably occupied throughout Macedonia (Acts xvi. 14—15: Philip. iv. 2). Finally, the cordial relations between the Apostle and the Philippians may have been helped by the comparatively small numbers of the Jews or judaisers; though the 'many' of Philip. iii. 18 probably refers to this class, they are not necessarily to be reckoned as in Philippi itself. In any case it need not imply a large number proportionately. It is even a question whether the Jews there had a proper synagogue (Acts xvi. 13); and St. Paul does not appear to have any lively fear of their perverting his converts, though in this matter, as in others, he guards against possible dangers. The factious leaders of Corinth, too, had no counterpart at Philippi.

The teaching of the epistle is moral rather than doctrinal, and more perhaps than any other letter of St. Paul's, it reveals the loving, zealous, God-possessed character of the writer.

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SUMMARY

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- B. DOCTRINE. (cc. I. 15—III. 21.)
- C. THE CHRISTIAN LIFE. (cc. IV. 1—VI. 9.)
- D. CONCLUSION. (Chap. VI. 10—24.)

COLOSSIANS:

- A. INTRODUCTION. (Chap. I. 1—12.)
- B. DOCTRINE. (cc. I. 15—III. 4.)
- C. THE CHRISTIAN LIFE. (cc. III. 5—IV. 1.)
- D. CONCLUSION. (Chap. IV. 2—18.)

PHILEMON:

- A. INTRODUCTION. (Chap. I. 1—7.)
- B. THE PLEA FOR ONESIMUS. (Chap. I. 8—20.)
- C. CONCLUSION. (Chap. I. 21—25.)

PHILIPPIANS:

- A. INTRODUCTION. (Chap. I. 1—11.)
- B. NEWS OF ST. PAUL. (Chap. I. 12—30.)
- C. EXHORTATIONS. (Chap. II. 1—18.)
- D. TIMOTHY AND EPAPHRODITUS. (Chap. II. 19—30.)
- E. WARNINGS AGAINST JUDAISERS. (Chap. III.)
- F. CONCLUSION. (Chap. IV.)

THE EPISTLE OF ST. PAUL TO THE EPHESIANS.

A

Introduction. (Chap. I. 1—14.)

Greeting Paul, an apostle of Christ Jesus by the will of God, to the saints that are at Ephesus, the faithful in Christ Jesus: grace to you and peace from God our Father and the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing on high in Christ. Yea, in him he singled us out before the foundation of the world, that we might be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, according to the good pleasure of his will, unto the praise of the glory of his grace, wherewith he hath made us gracious in the Well-beloved. In him we have redemption through his blood, the forgiveness of our transgres-

I. 3. 'on high', lit. 'in the heavenly places', but the meaning is less definitely local here than elsewhere (i. 20: ii. 6: iii. 10), and rather signifies the spiritual or heavenly sphere. In vi. 12 the reference is rather to the atmosphere of earth than to heaven.

6. The grant of baptismal grace is 'in the Well-beloved', because baptism incorporates us with Christ, making us members of the Church, which is His Body, and there is no sanctification except in union with Him.

8 sions, according to the riches of his grace. For God
 9 hath given us abundance thereof, together with full
 10 wisdom and discernment, in that he hath made known
 to us the secret of his purpose according to his good
 pleasure. It was the purpose of his good pleasure
 in him—a dispensation to be realized in the fulness
 of time—to bring all things to a head in Christ, both
 the things in the heavens and the things upon the
 earth.

11 In him we also have come to have our
 12 ^{Fulfilled in} portion, having been predestined, in
 13 the purpose of him that worketh all
 14 things according to the counsel of his will, ourselves
 to further the praise of his glory, as having been the
 first to hope in Christ. In him are ye too, who have
 heard the word of truth, the glad tidings of your sal-
 15 vation. For ye have believed therein, and have been
 sealed with the Holy Spirit of the promise, who is
 the earnest of our inheritance, unto redemption as the
 chosen people, unto praise of his glory.

10. ἀνακεφαλαιώσασθαι—not exactly 'to reestablish' (Douay) but
 'to sum up'; 'recapitulare' rather than 'instaurare'. The Church
 is the mystical Body of Christ, who thus contains her within His own
 Person: to become members of this Body is the immediate end set
 by God before all men, and all the irrational creation is in some way
 to further its development.

11—12. 'We . . . the first to hope': I. 11—12 seems to refer to
 the execution of the plan of redemption among the Jews, and in I.
 13—14 'ye' to the Gentiles (Prat ii. 128).

13—14. In the original these verses form one loosely-constructed
 complex sentence, containing over 200 words—a striking instance of
 the unstudied, 'unliterary', style of St. Paul.

14. 'unto redemption as chosen people' lit. 'unto redemption of
 acquisition (or possession)' i.e., the redemption whereby God has ac-
 quired the Christians as His chosen people instead of the Jews: cf.
 I Pet. ii. 9. Others take it—'the redemption which *gives* possession',
 viz., full possession of that of which the Holy Ghost is at present the
 earnest.

B

Doctrine. (cc. I. 15—III. 21.)

I. Life in Christ. (cc. i. 15—ii. 10.)

What God has wrought in Christ

For this cause I also, hearing of the faith in the Lord Jesus which is among you, and of your charity to all the saints, cease not giving thanks for you, making remembrance of you in my prayers, in order that the God of our Lord Jesus Christ, the Father of glory, may grant you the Spirit of wisdom and revelation unto the full knowledge of himself, and enlighten the eyes of your heart to know what is the hope of his calling, what the treasures of the glory of his inheritance among the saints, what the surpassing greatness of his power towards us that believe, [displayed] in the working of the might of his strength. For with that same strength he hath wrought in Christ, raising him from the dead, and 'seating him at his right hand' in the heavenly places, above every principality and power and virtue and domination, above every name that is named not only in this world but also in that which is to come. And 'he hath subjected all things beneath his feet', and hath given him for supreme head to the Church, which is his body, the fulness of him who is wholly fulfilled in all.

20. 'Seating him' . . . Ps. cx (cix). 1, a verse taken in a messianic sense by Our Lord Himself (Mat. xxii. 44, etc.), by St. Peter (Acts ii. 34—35), and elsewhere in the New Testament.

21. These are the names of four out of the nine choirs of angels, good and bad. See below, vi. 12, and Col. i. 16.

22. Ps. viii. 6: I Cor. xv. 27.

23. I Cor. vi. 15: xii. 12, 13: and below, v. 30. The Church is the extension of the Word Incarnate. Without the Church, the Incarnation is unmeaning, as a head without a body.

II.

1 And in the
2 Ephesians
through Christ

Ye also were dead in your transgressions and your sins; wherein sometime ye walked after the fashion of this world, under the prince of the power of the air, the spirit which now worketh in the children of disobedience.

3 In their company we too at one time were all living, in indulgence of the desires of our flesh: we were fulfilling the promptings of the flesh and of our minds, and were by nature children of wrath like the rest.

4 But God, who is rich in mercy, by reason of his great
5 love wherewith he hath loved us, even when we were
6 dead in our transgressions brought us to life with
7 Christ—by grace ye are saved—and raised us up and
8 seated us in Christ Jesus in the heavenly places, to show in the ages to come the surpassing riches of his grace through his kindness to us in Christ Jesus.

9 For by grace ye are saved, through faith; and that
10 not of yourselves, it is the gift of God; not as the outcome of works, lest any should boast. For we are his handiwork, created in Christ Jesus for good works, which God hath prepared beforehand that therein we may walk.

II. Resulting equality of Jew and Gentile. (Chap. ii. 11—22.)

II.

Jew and Gentile
now equal

Wherfore remember that aforetime ye, the gentiles according to the flesh—ye that are styled ‘uncircumcision’ by that which is styled ‘circumcision’, [a circumcision] done

II. 2. ‘prince’, *i.e.*, Satan, ‘the prince of the world’ (John xiv. 30) and other fallen angels, his associates, who haunt the atmosphere and habitations of mankind: *cf.* vi. 12. ‘the children of disobedience’, a semitism, repeated in v. 6: the pagan world, the imitators of Adam’s disobedience, who remain ‘children of wrath’ (ii. 3).

6. We are incorporated with our Saviour, and have our part and lot in His Resurrection and Ascension: *cf.* i. 6, note.

9. We are saved by grace, not through works, because ‘nothing of the things which precede baptism, whether faith or works, merits the grace itself of justification’ (Council of Trent, Sess. vi. Ch. 8).

11. ‘Circumcision’, *i.e.*, the circumcised, a common name for the Jews.

with hands in the flesh—remember that ye were at that time Christless, alienated from the commonwealth of Israel and strangers to the covenants of the promise, without hope and without God in the world. But now in Christ Jesus ye that were once far off are brought near through the blood of Christ.

Made one through Christ For he is our peace, he that hath made both [Jew and gentile] one, and hath broken down the dividing barrier, the [sign of] enmity. He hath brought to nought in his flesh the law of commandments framed in decrees, that in himself he might create of the two one new man, and make peace and reconcile both in one body to God through the cross, slaying their enmity in his own death. And so he came and 'brought glad tidings of peace' to you 'that were afar off and of peace to them that were near': because through him we both have access in one Spirit to the Father.

One City, one Family, one Temple Therefore ye are no longer strangers and foreigners, but ye are fellow-citizens of the saints and members of the household of God: ye are built upon the foundation of the apos-

14. 'The dividing barrier' refers to the low boundary-wall in the outer court of the Temple at Jerusalem, beyond which gentiles were warned at the peril of their lives not to proceed (*cf.* Acts xxi. 28-31).

15. The Old Law enforced the separation of the Jew from the gentile, for fear of the former being perverted; Christ now unites them both with Himself in His mystical Body. His death has already paid to the full any punishment due for the violation of the letter of the Mosaic Law (Gal. iii. 13).

17. *Isaiah lvii. 19: iii. 7.* The former verse is also alluded to in ii. 13-14.

20-23. Christ and His Church together are one living Temple (I Pet. ii. 5), one living Body (Eph. v. 30), one living Vine (John xv. 5). In this incorporation in the Word Incarnate man's true life and salvation lies.

21 tles and prophets: Christ Jesus himself is the corner-
 22 stone. In him every building is duly fitted together
 and groweth into a temple holy in the Lord; in him
 ye also are being built together unto a spiritual dwel-
 ling-place of God.

III. St. Paul entrusted with this truth. (Chap. iii. 1—13)

1 For this cause I, Paul, the prisoner of
 The Truth
 committed to Christ Jesus, on behalf of you the gen-
 the Apostle tiles [bend my knees to the Father]—for
 2 ye have surely heard of the gracious commission of
 3 God given me in your regard, how by revelation the
 mystery was made known to me, as I have written in
 4 brief above. By reading that ye can perceive my in-
 5 sight into this mystery of Christ, which was not made
 6 known to other generations of the sons of men, as
 now it hath been made known to his holy apostles and
 prophets in the Spirit—that in Christ Jesus through the
 gospel the gentiles are coheirs and concorporate and
 comparticipant in the promise.

7 His Commission
 to realise it Of that gospel I was made a minister by
 in fact the free grace of God, given me by the
 8 operation of his power. Unto me, the
 least of all saints, hath been given this same grace, to
 preach to the gentiles the unsearchable riches of
 9 Christ, and to make clear what is the dispensation
 touching the mystery which from ages hath been hid-

III. 1. 'bend my knees': the verb is to be supplied from III. 14. This St. Paul indicates by repeating there the first words, 'for this cause'. The parenthesis of twelve verses is quite Pauline: *cf.* another such, Rom. v. 13—18.

4. The 'mystery' is declared in iii. 6. It was revealed in the miraculous conversion of St. Paul (*cf.* Acts ix. 15: xxii. 21), and is 'written in brief above' in the preceding section (ii. 11—22).

6. 'The gentiles', *i.e.*, as such, and without the condition of becoming Jewish proselytes (*cf.* Deut. xxiii. 3—8: Acts xv. 1, etc.).

den in God the Creator of all, in order that now through the Church be made known to the principalities and powers in heavenly places the manifold wisdom of God. Such was the eternal purpose which he hath brought to pass in Christ Jesus our Lord, in whom we have assurance, and through faith in him confident access [to God]. Therefore I pray [you] not to lose heart over my tribulations on your behalf, for they are your glory.

IV. St. Paul's Petition. (Chap. iii. 14—21.)

For this cause, then, I bend my knees to the Father, from whom all fatherhood in heaven and on earth is named, that he grant you according to the riches of his glory to be strengthened powerfully through his Spirit in the inward man—that Christ may dwell in your hearts through faith, so that, rooted and founded in charity, ye may be able to comprehend with all the saints what is the breadth and length and height and depth—to know the charity of Christ that surpasseth knowledge, that ye may be filled unto all the fulness of God.

Now to him that is able to accomplish far beyond all that we ask or understand, through his power that is at work in us—to him be glory in the Church and in Christ Jesus unto all generations, world without end, Amen.

12. 'Assurance'. The Greek word meant originally 'freedom of speech'. Here it means the opposite of tongue-tied confusion.

13. The Greek might be rendered, 'I pray not to lose heart'. The expression is in any case unusual, but it is more like St. Paul to speak of his prayers for his Christians than for himself. It is even possible that 'you' (*ὑμᾶς*) has dropped out, from being so similar to the end of the word preceding (*αἰτοῦμαι*).

16. 'glory', *i.e.*, glorious grace, *cf.* i. 6: Col. i. 11, with note.

19. *cf.* Col. ii. 10, note.

6

The Christian Life. (cc. IV. 1—VI. 9.)

IV I. Unity and diversity of Christ's members. (Chap. iv. 1—16.)

1 Unity in the Spirit I exhort you, therefore, I, the prisoner
2 in the Lord, to walk worthily of the calling wherewith ye were called, with all
3 humility and meekness, with longsuffering, bearing
4 with one another in charity, careful to keep the unity
5 of the Spirit in the bond of peace: one body and one
6 Spirit, as also ye were called in one hope, that of your
calling: one Lord, one faith, one baptism: one God
and Father of all, who is above all and throughout
all and in all.

7 Diversity of Functions
8 But to every one of us is given grace according to the measure of Christ's bestowing. Wherefore it is said:

Ascending on high he led captives into captivity,
He gave gifts to men.

9 Now this [phrase,] 'he ascended', what doth it mean, but that he had also descended into the

IV. 4-6. 'one body' etc.—all these are nominatives, not woven by St. Paul into the structure of the sentence. The three Persons of the Holy Trinity are here mentioned in inverse order. The unity of the Trinity is the pattern of the unity of the Church (*cf.* John xvii. 21). The 'body' is the Church, the same on earth as in heaven. Heaven is the 'hope' springing from a 'calling' to the Church on earth. The 'Spirit' is the Holy Ghost, given to the Church so fully and so really as to be called by divines, after St. Paul, 'the soul of the Church'. One soul means one body.

8. Ps. lxviii (lxvii). 18. *αἰχμαλωσίαν* means 'the state of captivity' or 'a body of captives'. The captives are the evil angels, 'principalities and powers', as set forth in Col. ii. 15.

9-10. A comment on the first line of the above quotation. Christ ascends the sacred citadel of Zion in triumph, His captives in His train, and distributes the spoils. He has conquered the whole universe, having descended below the earth, even as He is now ascending above it. The following verses are a comment on the second line of the quotation.

lower parts of the earth? He that descended, the same is also he that 'ascended' above all the heavens, that he might fill all things [with his presence]. And himself 'gave' some as apostles, some as prophets, some as evangelists, some as shepherds and teachers, for the perfecting of the saints in the work of ministry, unto the building up of the body of Christ, till we all attain to the unity of the faith and of the full knowledge of the Son of God, to the perfect man, to the full measure of the stature of Christ.

Thus we shall be no longer children, nor
 The Term of Development tossed on the waves and carried around
 by every wind of doctrine, through the
 trickery of men crafty in devising error. Rather we
 shall hold the truth in charity, and grow in all things
 into him who is the head, Christ. From him the
 whole body, welded and compacted together through-
 out every joint of the system, part working in har-
 mony with part—[from him] the body deriveth its in-
 crease, unto the building up of itself in charity.

II. Renunciation of vice. (cc IV. 17—V. 21.)

This then, I say and protest in the Lord,
 Put off the old man that ye should no longer walk as the gen-
 tiles walk, in the futility of their mind,
 with their intelligence darkened, alienated from the

12. Every member of the body is in its measure to minister to the whole (*cf.* iv. 16: *I Cor. xii.*).

13. The mention of 'faith' shows that St. Paul is speaking of the final term of the development of the Body of Christ so far as it is attained here below. This development is to be manifold, but always to the perfecting of the organic unity of the Church, not to its undoing.

14. This verse represents the initial term of the development, the state of things which is left further and further behind. The whole character of the present epistle forbids us to suppose that the verse is intended to represent the *present* state of those addressed; doubtless it refers more directly to their state before they had embraced Christianity.

19 life of God, through the ignorance that is in them, and the hardness of their heart. For such men are lost to all feeling, and have given themselves over to licentiousness, unto the working of all uncleanness and
20, 21 cupidity. But ye have not so learned Christ—for in sooth ye have heard tell of him and in him ye have
22 been instructed, as in Jesus is truth, that, as regards your former manner of life, ye are to put off the old man who falleth to corruption through deceitful lures
23, 24 of desire, to be renewed in the spirit of your mind, and to put on the new man, who is created according to God in justness and holiness of truth. “

25 Special Warnings Wherefore put away lying, and 'speak truth, every man with his neighbour', because we are members of one another.

26 'Be ye angry and sin not': let not the sun go down
27, 28 upon your anger, and give no place to the devil. Let
him that used to thieve thieve no more, but rather
labour, working with his own hands at what is good,
that he may have whereof to impart to him that is in
29 need. Let no tainted speech issue forth from your
mouth, but only what may prove helpful for the occa-

19. 'and cupidity', lit. 'in cupidity'. The Greek word means, 'wanting to have more than your due', exactly that *coveting* which is forbidden in our ninth and tenth commandments. Here, as in I Thess. iv. 6, the context shows that St. Paul is chiefly thinking of sins against the former commandment; but it does not appear that the word of itself can bear the meaning of lustful desire (Armitage Robinson, *Ephesians*: cf. v. 3, note).

22. The 'old man', Col. iii. 9, 10: Rom. vi. 6: the 'natural' man as opposed to the 'spiritual', I Cor. ii. 14, 15.

25. *Zach. viii. 16.* 'Lying' must have been a large element of their former manner of life'. The Greeks were proverbial liars.

26. Psalm iv. 4. 'Even if you think you have just cause for indignation, remember how easily it may pass into sin if cherished, and put away even righteous anger the same day': *cf.* Deut. xxi. 23: xxiv.

part two

29. This verse is interpreted by Col. iv. 6.

sion and do good to the hearers. And grieve not the Holy Spirit of God, whereby ye have been sealed against the day of redemption. Let all bitterness and wrath and anger and clamour and abusive language be removed from you, and all malice; be kind to one another, and compassionate, freely pardoning one another, as also God in Christ hath freely pardoned you. Be ye, then, imitators of God, as well-beloved children, and walk in love, as Christ also hath loved you and delivered himself up for us, an offering and sacrifice of sweet savour to God.

But as for impurity and all uncleanness
 Against Impurity or cupidity, let it not so much as be named amongst you, as becometh saints, no, nor filthiness, and foolish talk, or scurrility, which are not fitting; but rather giving of thanks. For this know ye and understand, that no impure or unclean or covetous (that is, idolatrous) person hath any inheritance in the kingdom of Christ and God. Let no man deceive you with futile words; for because of these things cometh the anger of God upon the children of disobedience. Do not then throw in your lot with them: for though ye were sometime darkness, ye are now light in the Lord. Walk as children of light—for the fruit of the light is in all goodness and justness and truth—and find out what is well-pleasing

30. We 'grieve' the Holy Ghost, that Guest so near and so intimately present to us (Rom. viii. 9, 11), when we commit venial sin: when we commit mortal sin, we drive Him away altogether. The 'day of deliverance' is the day of our Lord's Second Coming. 'sealed' in Baptism and Confirmation and abiding grace.

V. 3. 'Cupidity' *cf.* iv. 19, note. In the present verse the order of words is against taking *πλεονεξία* to imply lustful desires; in v. 5 ('covetous') and in the parallel passage (Col. iii. 5) it stands even more clearly apart. The covetous man is idolatrous in that he makes mere creatures his end in life.

6. 'children of disobedience': *cf.* ii. 2, with note.

11 to the Lord. Have no fellowship with the unfruitful works of darkness, but rather expose them. For the things done by such men in secret it is shameful even to speak of; but all things are exposed and made manifest by the light. For all that is made manifest is light. Wherefore it is said,

Awake, thou that sleepest,
And arise from the dead,
And Christ shall enlighten thee.

15 Look therefore carefully how ye walk,
16 ^{Be filled with} the Spirit not as unwise, but as wise, ransoming the time, because the days are evil.

17 Therefore be ye not foolish, but understand what is the will of the Lord. And be not drunken with wine, wherein is riotousness, but be ye filled with the Spirit, speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord, giving thanks always for all things in the name of our Lord Jesus Christ to God the Father, being subject one to another in the fear of Christ.

III. The Christian household. (cc. v. 22—VI. 9.)

22 Wives, [be subject] to your husbands as to
23 Wives the Lord, because the husband is the head of the wife, as Christ too is head of the Church, himself being the saviour of the body.

11. 'Unfruitful': *cf.* Rom. vi. 21.

12. 'The things done by them in secret', such as are referred to in Rom. i. 24. Yet they are sufficiently known to be 'exposed' by the contrast of the open practice of virtue.

14. 'is light': *cf.* John iii. 19—21. The verses are apparently a quotation from an early Christian hymn.

16. The present time is 'evil', dominated by the 'unwise', and their 'darkness': it must be 'ransomed' in the sense of being won for Christ: *cf.* Col. iv. 5.

22. *cf.* I Cor. xi. 9, note.

Well, then, as the Church is subject to Christ, so also should wives be to their husbands in everything. 24

Husbands, love your wives, as Christ also loved the Church and gave himself up for her sake, that he might sanctify her, purifying her in the bath of water by means of the word, and that he might present her to himself a glorious Church, not having spot or wrinkle or any such thing, but holy and without blemish. Even thus ought husbands to love their wives as their own bodies. He that loveth his own wife loveth himself. Surely no man ever hated his own flesh, nay, he doth nourish and cherish it, even as Christ the Church; because we are members of his body. 'For this shall man leave father and mother, and shall cleave to his wife, and the two shall come to be one flesh.' The mystery here is great—I mean in reference to Christ and to the Church. However, let each of you, also, love his wife even as himself; and let the wife reverence her husband. 30. 31 25 26 27 28 29 32 33

24. 'in everything', *i.e.*, pertaining to the marriage relation: wifehood does not exhaust the whole of the woman's rights and duties.

26. 'The word,' SS. Chrysostom and Augustine explain, is the sacramental formula of baptism. The Vulgate reads 'the word of life'. The Church being Christ's Bride, the 'bath' is part of the nuptial ceremony.

30. 'we are members of his body': *cf.* I Cor. xii.: Rom. xii. 5: and here, i. 23. At the end of this verse many authorities add the words 'of his flesh and of his bones': but the evidence for omission appears on the whole the weightier, including as it does the Vatican and Sinaiac MSS. etc.

31. Gen. ii. 24, quoted also in Matt. xix. 5: Mark x. 7.

32. The contract of marriage between Christian and Christian bears a mystical meaning, as emblematic of the union between the Godhead and humanity in the Incarnation, and in that extension of the Incarnation, the Church. This text is the scriptural basis (scarcely in itself amounting to demonstration) of the argument for matrimony being a sacrament. The Apostle has much more doctrine in reserve, but breaks off, returning to the practical aspect with 'however' (v. 33).

VI.

1 Children, obey in the Lord your parents,
 2 for this is just. 'Honour thy father and
 thy mother', which is the first command-
 3 ment [given] with a promise, [to wit,] 'that it may be
 well with thee and that thou mayest live long upon the
 4 earth'. And ye, fathers, provoke not your children
 to anger, but rear them in the discipline and admoni-
 tions of the Lord.

5 Slaves, obey your masters according to
 6 the flesh as Christ, with fear and trem-
 bly, in singleness of heart, not with
 7 eye-service to please men, but as slaves of Christ,
 8 doing the will of God from your soul, serving with
 good will as to the Lord and not to men: for you
 know that whatever good thing each one doth, the
 same shall he receive again from the Lord, be he slave
 or free.

9 And do ye, masters, act in the same way
 10 towards them, and forbear threatening,
 11 knowing that both ye and they have a
 master in heaven, and that with him there is no respect
 12 of persons.

D

Conclusion. (Chap. VI. 10—24.)

10 For the rest, be strong in the Lord and
 11 in the might of his power. Put ye on
 12 the full armour of God, that ye may be
 able to stand against the wiles of the devil. For our

VI. 2, 3. Deut. v. 16. No other of the ten commandments has a promise attached to it, though other commandments in the Old Testament have.

12. 'principalities, powers', here of evil spirits: *cf.* Introd. p. xvii. 'world rulers', *cf.* ii. 2, with note.

wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spirits of wickedness in regions above. Wherefore take ye up the full armour of God, that ye may be able to resist in the evil day, to do your whole duty and to stand your ground. Stand, then, 'with your loins girt in truth', and 'having on the breastplate of justness', and with 'your feet' shod 'in readiness [to carry] the gospel of peace', taking up withal the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take 'the helmet of salvation' and 'the sword of the spirit', which is 'the word of God'.

With all prayer and supplication pray
 'Pray at every season', at every season in the spirit; on that be intent, ever persevering in supplication for all the saints,—and on my behalf also, that such utterance may be given me, when my mouth is opened, that I may fearlessly make known the mystery of the gospel, for the which I am an ambassador in chains, and that I may speak fearlessly thereof, as I ought to speak.

But that ye also may know about myself, Tychicus to bear letter and news and how I fare, Tychicus, our beloved brother and faithful minister in the Lord, will tell you all. Him I have sent to you for

13. 'to do your whole duty' *κατεργασάμενοι*, an aorist participle, apparently of coincident action (*cf.* Moulton's *Grammar of N.T. Greek*, i. p. 131).

14—17. The figure and details of the 'full armour' or 'panoply' is largely based on Isai. xi. 5, and other passages in that prophet. But St. Paul, constantly under guard, had abundant opportunity of noticing military equipment.

this very purpose, that ye may know our condition and that he may comfort your hearts.

23 Peace be to the brethren, and charity
 Farewell with faith, from God the Father and the
24 Lord Jesus Christ. Grace be with all
 them that love our Lord Jesus Christ in love unfa-
 iling.

THE EPISTLE OF ST. PAUL TO THE COLOSSIANS.

A

Introduction. (Chap. I. 1—14.)

I.

Greeting Paul, an apostle of Christ Jesus through
the will of God, and the brother Tim-
othy, to them that are in Colossae, holy
and faithful brethren in Christ: grace to you and
peace from God our Father.

1

2

Thanksgiving We give thanks to God, Father of our
Lord Jesus Christ, praying at all times
in your behalf; for we have heard of
your faith in Christ Jesus, and of the charity which
ye display towards all the saints, on account of the
hope that is laid up for you in heaven. Of that hope
ye have already heard through the utterance of gos-
pel truth which hath reached you; and indeed in the
whole world that gospel is bearing fruit and making
increase, even as it hath done among you, from the
day that ye first came to hear and recognise the
grace of God in truth. For thus ye learnt from
Epaphras our beloved fellow-servant, who is Christ's
faithful minister in your regard, who also hath de-
clared to us your charity in the Spirit.

3

4

5

6

7

8

9 Wherefore we also, from the day that we
10 **Intercession** heard this news, have never ceased pray-
11 ing for you, asking that ye may be filled
12 with the full knowledge of God's will in all wisdom
13 and spiritual insight. Thus may ye walk worthily
14 of the Lord and in all ways please him, being fruit-
15 ful in all good works and increasing in the full know-
16 ledge of God. May ye be strengthened with all
17 strength through the might of his glory unto all manner
18 of patience and longsuffering, joyfully rendering
19 thanks to the Father, who hath fitted us for our por-
20 tion of the inheritance of the saints in light. Yea, he
21 hath delivered us from the power of darkness, and
22 hath transferred us to the kingdom of his beloved
23 Son; in whom we have redemption, the forgiveness
24 of our sins.

B

Doctrine. (cc. I. 15—III. 4.)

I. Christ's Person and Work. (Chap. I. 14-23.)

15 Christ's Now he is the image of the unseen God,
16 Person first-born before every creature. For in
him were created all things in heaven
and on earth, things seen and things unseen, whether
thrones or dominations or principalities or powers
17 —all creation is through him and unto him. And

I. 11. 'the might of his glory': δόξα, 'glory', here would seem to mean grace, the seed of glory, as in Eph. iii. 16: Philip. iv. 19: Rom. iii. 23: John xvii. 22, etc.

15. 'first-born before every creature', for the reason that St. Paul immediately proceeds to give: the emphasis is on the generation of the Eternal Word before all time, as again in i. 17. The first element in *πρωτότοκος* is thus comparative: cf. Prat, ii. 196-7. Christ is 'first-born' as begotten of the Father from eternity; not first-created, as the next two verses show. But it is primarily as man that he is 'first-born from the dead' (i. 18). Compare with this passage the opening of St. John's gospel.

himself is prior to all, and in him all things hold together. He again is the head of the body, the Church: it is he who is the beginning, the firstborn from the dead, that so among all he himself may stand first. For in him it hath pleased [the Father] that all the fulness should dwell, and through him to reconcile all things to himself, alike the things on earth and the things in heaven, making peace through the blood of his cross.

Reconciliation through Him And whereas you were at one time estranged and at enmity of mind through your evil deeds, yet now [Christ] hath reconciled you by the body of his flesh through his death, so as to present you holy and blameless and irreproachable in his sight, if only ye hold by the faith, well-grounded and steadfast, without swerving from the hope of the glad tidings which ye have heard, which hath been preached to every creature under heaven, of which I, Paul, am become a minister.

II. Paul's ministry. (cc. I. 24—II. 5.)

The Apostle's Commission Now I rejoice in my sufferings on your behalf, and make up in my flesh what is lacking to the sufferings of Christ, on behalf of his body, which is the Church, whereof I

18. 'the beginning', *ἀρχή*: the sense is explained by the words immediately following: there is no metaphysical connotation.

19. 'the fulness', *i.e.*, of the Godhead, all the divine perfections: *cf.* ii. 9.

24. The forgiveness of our sins and our full reconciliation is through the all-sufficient Blood of Christ (i. 14, 20—22, etc.). But His sufferings will not save us without our own participation in them (Rom. viii. 17, etc.), and, besides, in virtue of our being members of the one Body, our sufferings, no less than our prayers (i. 3, etc.), may further the application to others of what Christ alone has secured for all. 'St. Paul's active service is at present suspended, but the sufferings which it had brought upon him are a source of joy' (Abbott, *Intern. Crit. Com.*).

am become a minister. 'Such [is indeed] the commission of God given me in your regard, to utter the
 26 full word of God touching the mystery which hath
 been hidden from former ages and generations; but
 27 now it hath been made manifest to his saints, to whom
 God hath willed to make known what is the wealth
 of the glory of this mystery for the gentiles, which is
 28 Christ [dwelling] in you, your hope of glory. Him
 we proclaim, admonishing every man and teaching
 every man with all wisdom, that we may present every
 29 man perfect in Christ. For this I labour and struggle,
 with the help of that [divine] energy which worketh powerfully in me.

II.

1

For I would have you know how greatly
 His prayer I strive for you, and for those at Lao-
 dicea, and for all those that have not seen

2

my face in the flesh, that their hearts may be comforted and themselves be knit together in charity and [brought] to all the blessings of sure insight, to the full knowledge of the mystery of God, even Christ, 3 in whom lie hidden all the treasures of wisdom and knowledge.

4

This I say that no man may delude you by plausible arguments; for though I am absent in body, yet in spirit I am with you, rejoicing at the sight of your orderly array and the solid front of your faith in Christ.

27. *Cf.* Gal. ii. 20: iv. 19: II Cor. xiii. 5, etc. While it is more usual with St. Paul to say 'you are in Christ', he also says, 'Christ is in you', so intimate is the intercommunication between Christ our Head and us the members of His Body.

28. 'present', *i.e.*, to God: *cf.* i. 22.

II. 1. 'How greatly I strive', *i.e.*, in prayer, like Epaphras (iv. 12).

III. Life in Christ. (Chap. II. 6—19.)

As then ye have received Christ Jesus 6
 Life in Christ the Lord, so walk in him, rooted and 7
 built up in him, and established in the
 faith according as ye were taught, abounding in
 thanksgiving. 8

See to it that there be no man making you his
 spoil by force of his philosophy and deceitful fan-
 cies, following the traditions of men, following the 9
 elements of the world, and not following Christ. For
 in him dwelleth all the fulness of the Godhead cor-
 porally: and ye are filled [therewith] in him who is
 the head of every principality and power. In him 10
 again it is that ye were circumcised with a circum-
 cision not wrought with hands, the stripping off of
 your fleshly body, in the circumcision which is of
 Christ. 11

8. The term 'philosophy' could be used in a wide sense in ancient times, embracing what we should call a religious system, as here. Thus Josephus (Antq. xviii. 1.2) speaks of the 'philosophies' of the Pharisees, Sadducees and Essenes.

'the elements of the world'. These 'elements' are mentioned four times by St. Paul (Gal. iv. 3, 9: Col. ii. 8, 20), as things sure to be at once recognised by his readers. The expression occurs always in connexion with some observance of a calendar (*cf.* ii. 16), and more probably, as St. John Chrysostom writes, 'he means the sun and moon', as determining sabbaths, new moons and other recurring festivals of the Jewish calendar. Some, however, think that personal beings are meant, astral spirits, or nature-powers, supposed by this false philosophy to lie behind these natural phenomena. *Cf.* Introd. pp. xvi—xvii., and, on the whole question, Prat ii. 156—164.

10. Christ is the Head, whose members they are (i. 18 · *cf.* Eph. i. 23, note), 'their life' (iii. 4). Now in Christ dwells the fulness of the Godhead (i. 19: ii. 9), wherewith they too, in virtue of their union with Christ, are also filled (*cf.* Eph. iii. 19: II Pet. i. 4).

'Christ is our Head according to His Humanity, but is Lord of the angels and archangels according to His Divine nature. For here (St. Paul) has set down *head* in place of *ruler* (*ἀρχὴ*)' (Theodoret). St. Paul does not reckon the angels as part of Christ's mystical Body, which is more directly the outcome of the Incarnation.

11. 'The old man' is to be 'stripped off' (iii. 9—10: *cf.* Eph. iv. 22—24).

12 Along with him ye were buried in baptism: begun at baptism

13 Even thus when ye were dead in your transgressions and in the uncircumcision of your flesh, did he bring you to life along with [Christ], freely pardoning us

14 all our transgressions and blotting out the handwriting that was against us, with its decrees. Yea, [Christ] lifted it clean away, nailing it to the cross;

15 thus he cast off the principalities and powers, and made open show of them, leading them away in triumph by force of it.

16 Now endangered by false teaching Let no one then sit in judgment on you in respect of eating or drinking or in the matter of a feast-day or a new moon

17 or a sabbath: such things are a shadow of things to come, but the substance is of Christ. Let no one cheat you of your prize, delighting in self-abasement and worship of angels, and 'taking his stand' on what he hath seen, foolishly swollen with his fleshly

12. In union with Christ the baptised dies to sin and rises in holiness and glorious immortality. This death and resurrection are signified by the baptised being put under the water, whether by immersion or infusion, and so taken out; cf. Rom. vi. 4.

13. 'the uncircumcision of your flesh': they had been 'fulfilling the promptings of the flesh' (Eph. ii. 3), before they received the 'circumcision' spoken of in ii. 11 (cf. note). There is some doubt as to whether the subjects of the verbs in ii. 13—15 should be understood to be 'God' or 'Christ'. It appears best to suppose a change from the one to the other—a change to which St. Paul himself may hardly have adverted.

14. Cf. the parallel passage, Eph. ii. 15, with note.

15. 'Cast off' lit. 'stripped off from himself'. The word recurs in iii. 9.

18. καταβραβεύετω 'cheat you of your prize' is not the Vulgate *seducat*. The verb denotes the arbitrary action of an *umpire*, *Brabēs*, when, as St. Chrysostom explains 'the victory belongs to one, but the prize goes to another'. 'delighting', θέλων: this seems the most likely trans-

conceit, and not holding fast by the head. For from this [which is Christ] the whole body, nourished and knit together by means of the joints and ligaments, doth grow with a growth that is of God.

IV. Death and resurrection with Christ.

(cc. II. 20—III. 4.)

If ye have died with Christ to the elements of the world, why, as though [still] living in the world, do ye subject yourselves to ordinances [such as] 'Handle not, nor taste, nor even touch'—things which are all perishable in their use? [This were] to follow 'the precepts and doctrines of men', which to be sure have a show of wisdom by reason of the pseudo-devotion and self-abasement and bodily rigour [which they imply], but are not of any value against the full gratification of the flesh.

If then ye have risen with Christ, seek the things that are above, where Christ is 'seated on the right hand of God': mind the things that are above, not the things that are on earth. For ye have died, and your life is hidden with Christ in God: when Christ, our life, shall appear, then also shall ye appear with him in glory.

lation: it is based on the Septuagint use, *e.g.*, Ps. cxi (cxii). 1, θελήσει σφόδρα, 'he will delight greatly' (in his commandments). Another possible rendering is, 'Let no one of set purpose cheat you'. 'worship of angels', *cf.* ii. 8, note, and Introduction, pp. xvi—xvii.

'Taking his stand', *ευβατέων*, probably a technical term from the pagan mysteries, as Ramsay has now shown (*cf.* Philip. iv. 12): the would-be perverter plumes himself on his secret knowledge, he has 'stepped into' the sacred presence, and 'seen' the sacred rites. But such pretensions, as St. Paul insists, mean the abandonment of Christ. The bearing of this doctrine on modern spiritism is obvious.

19. *Cf.* Eph. iv. 16.

20. 'elements', *cf.* ii. 8, note.

19

20

21

22

23

III.

1

2

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4

C

The Christian Life. (cc. III. 5. —IV. 1.)

I. General precepts. (Chap. III. 5—17.)

5 Renounce Put to death then, your members that
vices are on earth, [even] impurity, uncleanness,
6 lust, evil desire, and cupidity (the
7 which is a worship of idols), by reason of which things
8 cometh the anger of God. In such practices ye also
9 did sometime walk, when ye lived therein. But now
10 do ye also put them all away—anger, indignation,
11 malice, slander, foul-mouthed utterances. Lie not to
one another. Strip off the old man with his prac-
12 tices, and put on the new, that is being renewed to
13 fuller knowledge 'after the image of his Creator'.
14 Herein, there is not gentile and Jew, circumcision and
15 uncircumcision, barbarian, Scythian, slave, freeman,
but Christ is all and in all.

12 Practise Put ye on then, as God's elect, holy
virtues and well-beloved, hearts of compassion,
13 kindness, humility, meekness, long-suf-
14 fering. Bear ye with one another, pardon one
15 another, if one against another have cause of com-
plaint: as the Lord hath pardoned you, so do ye.
But over all these put on charity, the bond, that is,
of perfection. And in your hearts let the peace of

III. 5. 'Impurity' etc. are the forces dominating the members of the 'old man' (iii. 9), the 'earthly man' (*cf.* iii. 2: I Cor. xv. 47). 'cupidity': *cf.* Eph. iv. 19, note.

7. 'ye also', *i.e.*, like other pagans, as (8.) 'do ye also', *sc.* like other Christians (Abbott).

10. Gen. i. 27.

11. 'herein', *i.e.*, 'in this new man': similarly, Gal. iii. 28.

14. 'the bond of perfection', *i.e.*, the one perfecting virtue, which, like a girdle, includes and unites all others.

15. 'stand supreme', *βραβεύειν*, lit. 'stand umpire' (*cf.* ii. 18), but here perhaps used in its wider sense of 'govern'.

Christ stand supreme, whereunto also ye are called as [members of] one body; and be grateful. Let the word of Christ dwell in you richly, so that with all wisdom ye teach and admonish one another, and in psalms, hymns, and spiritual canticles sing in your hearts to God by his grace. And whatsoever ye do in word or in work, [do] all in the name of the Lord Jesus, giving thanks to God the Father through him.

16

17

II. The Christian household. (cc. III. 18—IV. 1.)

Wives, be subject to your husbands, as it behoveth in the Lord.

Husbands, love your wives and be not bitter towards them.

Children, obey your parents in all things, for this is well-pleasing in the Lord.

Fathers, do not irritate your children, that they may not lose heart.

18

19

20

21

Slaves and Masters Slaves, obey in all things your masters according to the flesh, not with eye-service, to please men, but in singleness of heart, fearing the Lord. Whatever ye do, work at it from your soul, as for the Lord and not for men, knowing that from the Lord ye shall receive the inheritance as reward. Be ye slaves of the Lord Christ. For he that dealeth wrongfully shall reap the fruit of his wrongdoing, and [with God] there is no respect of persons.

22

23

24

25

Masters, be just and fair to your slaves, knowing that ye too have a master in heaven.

IV.

1

18. The correspondence between this section and the parallel section in the epistle to the Ephesians (v. 22—vi. 9) is especially close.

D

Conclusion. (Chap. IV. 2—18.)

2 Prayer, and
3 Intercourse
with Pagans
4 Persevere in prayer, be wakeful therein
5 with thanksgiving. At the same time
6 pray for us, that God may open us a
7 door for the word, to speak the mystery of Christ, for
8 which I am in bonds—that I may manifest it in word
9 as I ought. Walk wisely in your dealings with them
10 that are without, ransoming the time. Let your speech
11 at all times be gracious, seasoned [as it were] with salt,
12 that ye may know what answer to return to every
13 man.

14 As for my doings, all will be told you
15 Tychicus and
16 Onesimus to bear
17 letter and news
18 by Tychicus, our beloved brother and
19 faithful minister and fellow-servant in
20 the Lord. Him I have sent you for this very pur-
21 pose, that ye may know our condition, and that he may
22 comfort your hearts. And with him is Onesimus, our
23 faithful and beloved brother, who is one of you: they
24 will let you know all that is going on here.

25 Greetings from Aristarchus, my fellow-
26 Final
27 Greetings
28 prisoner, and from Mark, Barnabas'
29 cousin, (ye have received instructions
30 about him; if he come to you, give him welcome);
31 and from Jesus, called the Just. These alone of the
32 circumcision are my fellow-workers for the kingdom

IV. 5. 'ransoming the time': *cf.* Eph. v. 16, with note.

7. Tychicus: *cf.* Eph. vi. 21—22.

9. 'Onesimus', the cause of the epistle to Philemon.

10. Mark, the Evangelist, the 'John Mark' of Acts xii. 25; *cf.* xiii. 5, 13: xv. 37—39: 1 Pet. v. 13. The kind words here used of him, and still more in II Tim. iv. 11, evince that the 'smart contention', of which he was the subject, ended in his fully reconquering his place in the heart of Paul.

10—12. On Aristarchus and Epaphras *cf.* Philem. 23—24, with note.

of God, and they have been a comfort to me. Greetings from Epaphras, who is one of you, a servant of Christ Jesus, who at all times striveth in your behalf in his prayers, that ye may stand perfect and full-assured in everything willed by God. I bear him witness that he is at much pains on your behalf and on behalf of [the brethren] at Laodicea and Hierapolis. Greetings from Luke, the beloved physician, and from Demas. Greet ye the brethren in Laodicea, and Nymphas, and the church at his house. When this epistle hath been read before you, see that it be read also in the church of the Laodiceans, and that yourselves read the epistle from Laodicea. And say to Archippus, 'Look to the ministry which thou hast received in the Lord, that thou fulfil it'.

I Paul greet you with my own hand. Remember my bonds. Grace be with you.

14. 'Luke', the evangelist: 'Demas', 'who fell in love with the world that now is', II Tim. iv. 10.

17. 'the epistle from Laodicea', *i.e.*, to be sent to them from that town: *cf.* Introduction, p. xiv.

THE EPISTLE OF ST. PAUL TO PHILEMON.

A

Introduction. (1—7.)

1 Paul, a prisoner for Christ Jesus, and
Greeting the brother Timothy, to Philemon, our
2 beloved fellow-worker, and to Aphia our
sister, and to Archippus our comrade in arms, and to
3 the church at thy house: grace to you and peace from
God our Father and the Lord Jesus Christ.

4 I give thanks to my God, making re-
Thanksgiving membrance of thee at all times in my
5 prayers, since I hear of the charity and
the faith which thou shonest towards the Lord Jesus
6 and to all the saints. May their fellowship in thy
7 faith produce full appreciation of all the good that is
in you, unto Christ. For I had great joy and consola-
tion because of thy charity, in that the hearts of
the saints have been cheered by thee, brother.

B

The Plea for Onesimus. (8—20.)

8 And so, though I have in Christ boldness
The Appeal and in abundance to charge thee with what
its motive is fitting, for charity's sake I rather
9 plead as, what I am, Paul, an old man, and now be-

6. 'their fellowship in thy faith', perhaps including in the case of many the use of Philemon's house-church. 'all the good', not only material benefits but also spiritual gifts. The common faith and worship of the community (addressed as 'you'), should result in general thanksgiving.

sides a prisoner for Christ Jesus. I plead with thee for this my child, whom I have begotten in my bondage, Onesimus, a man once worthless to thee, but now of great worth, to thee as well as to me. Him have I sent back to thee, even him that is my very heart. I could have wished to keep him with me, that on thy behalf he might minister to me in my bonds for the gospel. But I have determined to do nothing without thy consent, that thy good deed may not come of compulsion but of thy free-will.

Perhaps for this very reason he hath been separated [from thee] for a time, that thou mayest receive him as thine for ever, no longer as a slave, but as better than a slave, a beloved brother, especially to me, but how much more to thee, both in the flesh and in the Lord. If then thou dost hold me thine in fellowship, receive him as thou wouldest myself. And if he hath wronged thee in any way, or oweth aught to thee, charge it to me. I, Paul, write it with mine own hand, I will repay [thee]—to say naught of thine owing me thy very self. Yea, brother, let me have this profit from thee in the Lord; cheer my heart in Christ.

11. 'worthless . . . of great worth', with allusion to the name Onesimus, which in Greek means 'useful' (*δύναμις*). There is also in verse 20 a play on the word, 'let me have this profit' (*δαπάνην*).

16. 'both in the flesh and in the Lord'. In any case forgiveness of Onesimus would establish a new relation of love between him and his master; but as a fellow-Christian he now possessed a far higher claim upon Philemon's love.

17. 'thine in (Christian) fellowship', in union through Christ.

19. 'with mine own hand'. The sentence seems to be added to guarantee the engagement: 'Paul's promissory note' (Vincent, *Intern. Crit. Com.*).

20. 'let me have this profit from thee', in keeping with the financial terms of the previous verse.

C

Conclusion. (21—25).

21

St. Paul's
Confidence

22

I write to thee with confidence in thy compliance, knowing that thou wilt do even more than I say. And furthermore, get ready accommodation for me; for I hope that through your prayers I shall be granted to you.

23

24

Final greetings Greetings from Epaphras, my fellow-prisoner in Christ Jesus, and from Mark, Aristarchus, Demas and Luke, my fellow-workers.

25

The grace of our Lord Jesus Christ be with your spirit.

23—24. 'fellow-prisoner': perhaps *συναιχμάωτος* only means that he was so constantly with St. Paul as practically to share his captivity. In Col. iv. 12 it is implied that Epaphras is a 'fellow-worker', and Aristarchus, who in Col. iv. 10 is a 'fellow-prisoner', is here a 'fellow-worker' (Abbott on Col. i. 7; iv. 10).

THE EPISTLE OF ST. PAUL TO THE PHILIPPIANS.

A

Introduction. (Chap. I. 1—11.)

Greeting Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus who are at Philippi, with the bishops and deacons: grace to you and peace from God our Father and the Lord Jesus Christ.

Thanksgiving I thank my God in all my remembrance of you; and at all times, in every petition of mine, I plead for you all with joy, because of your fellowship in [spreading of] the gospel from the first day until now. For of this one thing I am persuaded, that he who hath begun a good work in you will bring it to perfection against the day of Jesus Christ. Yea, it is right that I should be so minded in regard to you all, for I hold you in my heart, you who one and all share with me in grace, both when I am in bonds and when defending and

I. 1. 'servants' *δοῦλοι*. The word does not usually occur in the introductory salutations of St. Paul. Strictly speaking, it signifies a 'slave'; but where it is used figuratively the associations of the word seem best reproduced to-day by the word 'servant'. 'bishops and deacons', *cf. I Corinthians*, Appendix II.

8 confirming the gospel. For God is my witness, how I yearn for you all in the heart of Christ Jesus.

9 And this is my prayer, that your charity
 10 ^{Intercession} may more and more abound in full
 knowledge and all discernment, so that
 ye may approve the things that are more excellent;
 and that thus ye may be innocent and without offence
 11 against the day of Christ, filled with that fruit of just-
 ness which cometh through Jesus Christ, to the glory
 and praise of God.

B

News of St. Paul. (Chap. I. 12—30.)

12 Now I would have you know, brethren,
 The Furtherance of the Gospel that what hath befallen me hath proved
 rather for the furtherance of the gospel,
 13 in that my bonds have become manifest in Christ
 throughout the whole praetorian guard and to every
 14 body else besides, so that the greater number of the
 brethren in the Lord, become confident by reason of
 my bonds, are bold to proclaim the word more freely
 and without fear.

8. 'heart', *σπλαγχνοίς*. For this word it seems impossible to find a better translation than that which has now become established in the devotional vocabulary of the Church. The word used both by St. Paul and by the Church expresses the seat of the affections.

10. *ἀπρόσκοποι* 'without offence', in an active sense; the first epithet refers to themselves, the second to their relations with others. 'Approve the things that are more excellent', the same phrase as in Rom. ii. 18.

11. 'fruit of (*i.e.*, sprung from) justness': *cf.* Prov. xi. 30; Amos vi. 12; Jas. iii. 18: a more or less 'technical term.'

13. 'my bonds', *i.e.*, my preaching in bondage. 'the praetorian (or imperial) guard', as *πραιταρίποι* appears certainly to mean: they would relieve each other in the custody of St. Paul, and so he would become well known to them (*cf.* Vincent's note, *Intern. Crit. Com.*).

14. 'become confident', *i.e.*, because God had turned St. Paul's imprisonment into a means of spreading knowledge of His Word.

15

Various motives of Evangelists [Still,] some there are who preach Christ even out of envy and contentiousness, as
16 others out of goodwill. Some proclaim Christ out of love, because they know that I am set
17 for the defence of the gospel; others in a spirit of rivalry and insincerity, thinking to embitter my bond-
age. But what matter? In any case, one way or
18 another, whether for motives false or true, Christ is being proclaimed. In this I rejoice, yea, and shall
19 continue rejoicing, for I know that 'this will avail to my salvation', thanks to your prayers and the rich
20 measure of the Spirit of Jesus Christ. Thus, as I expect and hope, I shall be put to shame in nothing, but in all my boldness, as always so now, Christ shall be glorified in this body of mine, whether by its life
or by its death.

21

The Apostle's own sentiments For with me to live is Christ and to die
22 is gain. But if to live in the flesh mean-
eth for me fruitful labour—then, which
I am to choose I cannot tell. I am caught between
23 the two; my longing is to set forth and to be with
Christ—for that were far better—yet for your sakes to
remain in the flesh is more needful. And indeed I
24 am quite persuaded that remain I shall, and remain
close beside you all, for your progress and joy in the
faith, and that ye may have abundant ground in me
25 for boasting in Christ Jesus, through my presence once
more among you.

19. Job xiii. 16. Evidently 'salvation in the highest sense' (Lightfoot); *i.e.*, including what we would now mean by 'perfection'. Perhaps 'sanctification' would better express the meaning.

21. 'To live is Christ': *cf. Romans*, Appendix: St. Paul's Doctrine of Justification: Part II, Unity with Christ; 'to die is gain' precisely because it perfects that unity.

23. 'to set forth' *ἀναλύσαται* 'to weigh anchor' or 'to strike camp': both a nautical and military term.

27

His care for
the Philippians

Only do ye conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you, or remain absent, I may hear this of you, that ye stand firm in one spirit, fighting side by side with one mind for the faith of the gospel, nowise frightened by your adversaries—[a constancy] which is to them a sure token of destruction, but of salvation to you, and that from God. For to you this hath been granted on Christ's behalf,—not only to believe in him but also to suffer for him; since ye wage the same conflict as ye once beheld in me, and now hear to be still mine.

II.

Exhortations. (Chap. II. 1—18.)

1

Humility, after
Christ's example

If, then, [ye have for me] any comfort in Christ, if any encouragement through charity, if any fellowship in the Spirit, if any affection and compassion, fill up my joy by thinking alike, and loving the same things, with one soul and one mind. Do nothing out of contentiousness or vanity, but in lowliness of mind let each think the rest better than himself, let each look, not [merely] to his own interests, but also to those of others. Let that mind be in you, which was also in Christ Jesus.

27. *Tῆς πίστεως τοῦ εὐαγγελίου*: not 'faith in the Gospel', but rather 'the Gospel creed'.

28. The Philippians' fearless attitude is a token to their adversaries that the cause of the latter is lost, as they are fighting against God.

30. 'beheld': for St. Paul's sufferings at Philippi *cf.* Acts xvi. 22, 23.

II. 1. Literally, 'If there be comfort in Christ': the passage is easily intelligible, but the sense is best expressed as above.

For he, though he was by nature God, yet did not set great store on his equality with God: rather, he emptied himself by taking the nature of a slave and becoming like unto men. And after he had appeared in outward form as man, he humbled himself by obedience unto death, yea, unto death upon a cross. Wherefore God hath exalted him above the highest, and hath bestowed on him the name which is above every name; that at the name of Jesus 'every knee should bend' in heaven, on earth, and under the earth, and that 'every tongue should confess' that 'Jesus Christ is Lord', to the glory of God the Father.

Wherefore, my beloved, obedient as ye
Fear and Joy have been always, not merely as when in
my presence, but now all the more that
I am absent, work out your salvation with fear and

6—7. 'by nature God . . . the nature of a slave', lit. 'form' (*μορφή*). This word originally denoted 'external shape (or figure)', but also became a philosophical term, and probably passed into ordinary usage, in the sense of 'nature'. In the expression 'the form of God', this latter meaning appears to be the dominating one; in 'the form of a slave', the older meaning of 'outward appearance' is rather more to the front. 'Did not set great store' (*οὐδὲ ἀρπαγμὸν ἤγγισατο*), lit. 'did not think [it] a thing to be snatched at': the Latin version has suggested the common translation 'thought it not robbery': a sense the words in themselves might bear, but which does not convey the lesson of humility on which St. Paul is insisting. 'he emptied himself', not by parting with His divine nature, which He could not do, but by assuming another 'form' or nature, in which the 'equality with God' was no longer to be found. On these two verses *cf.* Prat. i. pp. 437—451.

8. 'He humbled himself', *i.e.*, still further: he became not only a man but an outcast.

10—11. Isai. xlv. 23: the reference is significant, and makes it still more certain that 'Lord' means 'God': *cf.* Rom. x. 9: I Cor. xii. 3. The name, therefore, is the name of God Himself: 'Jesus' is here equated to 'Yahweh'.

12. 'with fear and trembling': a strong expression for reverence, but not to be taken too literally: *cf.* Eph. vi. 5: II Cor. vii. 15, with the full context in each place. There is to be a filial fear (ii. 15), not hindering that joy to which St. Paul constantly urges them (ii. 17—18: iii. 1: iv. 4): *cf.* I Cor. iv. 4, note.

13 trembling. For it is God who worketh in you both
 14 the will and the performance, to fulfil his good plea-
 15 sure. Do all things without murmuring or criticis-
 16 ing, that ye may prove yourselves blameless and sin-
 17 cere, 'children of God,' faultless 'in the midst of an
 18 age that is crooked and perverse'. Therein ye appear
 as stars in the world, showing forth the word of life,
 so that I may boast at the day of Christ that not for
 nothing have I run my race, not for nothing spent my
 toil. Nay, even if I am to be poured out over the
 sacrifice and offering of your faith, I rejoice, and
 share the joy of all of you. And do ye in like manner
 rejoice and share my joy.

D

Timothy and Epaphroditus. (Chap. II. 19—30.)

19 Now I hope in the Lord Jesus soon to
 Timothy send Timothy to you, that I also may
 be cheered by the news I receive of you.
 20 For I have no one of so kindred a spirit, who will be
 21 so genuinely interested in you. For all look to their
 22 own ends, not to those of Jesus Christ. And ye know

13. Grace is given, first for the good purpose, then for putting it into effect: yet never so as to overwhelm the will and destroy man's liberty.

15. Deut. xxxii. 5.

17. A figure probably taken from pagan sacrifices, familiar to St. Paul's converts; they do not suit the Jewish sacrifices so well. 'The Philippians are the priests; their faith is the sacrifice; St. Paul's life-blood the accompanying libation' (Lightfoot): *cf.* II Tim. iv. 6.

21. It is difficult to say what St. Paul exactly means by this very sweeping statement; it may imply only a lack of whole-hearted devotion: *cf.* I Cor. iii. 1, note.

22. 'Paul began the sentence as if he were going to write, "Timothy has served me as a child serves a father"; but he was checked by the thought that both himself and Timothy were alike servants of Jesus Christ (i. 1)' (Vincent). There is a slight change of construction apparent in the Greek.

his worth; he has served with me for the cause of the gospel, as a son beside his father. Him then I hope to send, as soon as I see how my affairs will turn. But I trust in the Lord that I too shall soon come myself.

And I have deemed it necessary to send ²⁵ *Epaphroditus* to you Epaphroditus, my brother and fellow-worker and fellow-soldier, your messenger and minister to my need. For he hath been longing for you all, and was distressed because ye had heard that he was ill. Certainly he hath been ill—very nigh to death. But God hath had mercy on him, and not on him only, but also on me, that I may not have sorrow upon sorrow. And so I am sending him all the more readily, that the sight of him may make you happy again, and that I myself may be the less grieved. Receive him then in the Lord with all gladness, and hold men like him in honour; for it was on behalf of the work of Christ that he came near to death, since he hazarded his life to supply the service that yourselves could not render me. ²⁶ ²⁷ ²⁸ ²⁹ ³⁰

E

Warnings against Judaisers. (Chap. III.)

III.

Once more, rejoice! For the rest, my brethren, rejoice in the Lord. To rewrite the same things to you is no trouble to me, whilst for you it is a measure of safety.

25. 'messenger', ἀπόστολον: for the occasional use of the word in this general sense *cf. I Cor. App. ii. p. 58.*

III. 1. Antecedently it is highly probable that St. Paul had before this addressed to the Philippians letters which have perished. But his remark here may be occasioned by his repetition of the exhortation to rejoice (*cf. ii. 12—13, note*), though of course not confined to that in its scope.

2 Look at those dogs, look at those evil
3 workers, look at those mutilators! For
4 we are the circumcision, who worship by
5 the spirit of God, whose boast is in Christ Jesus, and
6 who do not trust in the flesh. And yet for my part
I have grounds for trust even in the flesh. If any man
deemeth that he can trust in the flesh, better can I—
circumcised when eight days old, of the race of Is-
rael, of the tribe of Benjamin, a Hebrew born of
Hebews, in observance of the Law a Pharisee, in zeal
a persecutor of the Church, in the justness to be found
in the Law, proved without blame.

7 But has renounced But such things as were to my gain, these
all such advantages for Christ for Christ I have come to count as loss.
8 Nay, more, I count all things loss by
reason of the excellence of the knowledge of Christ
Jesus my Lord. For his sake I have suffered the loss
of all things and count them but refuse, in order that
9 I may gain Christ and be found in him, not having for
my justness that which is from the Law, but that which
is through faith in Christ, that justness which cometh
10 from God, [based] upon faith. That so that I may

2. 'those mutilators', lit., 'the concision', *κατατομὴν*, a word not occurring elsewhere in the Bible. St. Paul deliberately refuses to use the expected word, 'circumcision', *περιτομὴν*, appropriating it to the Christians immediately after. He implies that the Jewish rite had now lost its religious significance, and become mere mutilation.

4. *πεποίθησις*, lit. 'trustfulness', therefore 'ground for trust'. If it came to qualifications under the Law, St. Paul possessed them fully.

7. 'The earnest reiteration of St. Paul's language here expresses the intensity of his desire to produce conviction'. So Lightfoot, instancing 'gain', 'count', 'loss', etc. We may add, as being more significant than any of these, the threefold *répétition* of 'justness' (iii. 6. 9).

9-11. An important passage for St. Paul's doctrine of justification, a subject treated in the appendix to the epistle to the Romans.

10. 'become one with him in his death', συμμορφίζεντος τῷ θανάτῳ
αὐτῷ, lit. 'of one form (μορφή, cf. ii. 6-7, note) with his death.'

know him, what the power of his resurrection, what fellowship in his sufferings, and become one with him in his death, in the hope that I may attain to the resurrection from the dead. Not that I have already secured this, or am already made perfect. Rather I press on, in the hope that I may lay hold of that for which Christ hath laid hold of me. Brethren, I do not count myself to have laid hold of it already. Yet one thing [I do]; I forget what is behind, and strain forward to what is before, and press on towards the goal, to gain the reward of God's heavenly call in Christ Jesus.

Let such of us, then, as are mature, be thus minded; and if on any point ye are minded otherwise, that too God will make clear to you. Still, whatever [truth] we have attained, let us order our lives by that.

Brethren, unite in imitating me, and take note of those who walk after the model we have given you. For there are many, of whom I have often spoken to you, and speak to you now again with tears, enemies of the cross of Christ: whose end is destruction, whose God is their belly, whose glory is in their shame—their minds being set on things earthly. Whereas our country is in the heavens, whence we eagerly await as saviour the Lord Jesus Christ, who will transform the body of our lowliness, that it may be one with the body of his

12. *καταλαβω*, *κατελημφθην*. Christ's 'laying hold' of Paul has given him a power by which he in his turn may 'lay hold' of his prize, *i.e.*, his full and final share in Christ's resurrection.

15. *τέλειοι*, 'mature in the faith': *cf.* I Cor. ii. 6.

18. 'there are many', but not necessarily at Philippi: *cf.* Introd. p. xx.

19. This verse, like the beginning of the chapter, probably refers to judaisers: 'their God is their belly' referring to their insisting on distinctions between foods (*cf.* Rom. xvi. 18): 'their glory is in their shame', *i.e.*, in their circumcision.

glory, by the force of that power whereby he is able to subject all things to himself.

F

Conclusion. (Chap. IV.)

IV.

1 Evodia and
 Syntyche

Wherefore, my brethren, ye who are my love and my longing, my joy and my crown, thus stand ye firm in the Lord, 2 beloved. I entreat Evodia, and I entreat Syntyche, 3 to be of one mind in the Lord. Yea, I ask thee, too, my loyal comrade, do thou assist them, seeing that they have toiled along with me in the gospel; as hath also Clement, and the rest of my fellow-workers, whose names are in the book of life.

4

5

6

7

Rejoice in the Lord always; again will Joy and Peace I say it, rejoice. Let your forbearance be known to all men; the Lord is nigh.

Have no anxieties, but in every circumstance, by prayer and petition joined with thanksgiving, let your requests be made known to God. And the peace of God, which surpasseth all understanding, will guard your hearts and your minds in Christ Jesus.

IV. 1. 'thus', *i.e.*, as he has explained to them in the foregoing passage.

3. 'assist' Evodia and Syntyche, primarily, perhaps, to make up their differences. It seems impossible to determine who is the 'loyal comrade': it has been suggested, however, that the word for 'comrade' (*σύνγενος*) is really a proper name, and that we should give a slightly different turn to *γυνήστε*, translating, 'Synzygus, comrade rightly so named'.

5. 'forbearance', *τὸ ἐπιεικὲς*, conduct becoming your dignity as citizens of heaven, that readiness to yield in non-essentials which comes from strength and confidence. 'The Lord is nigh': 'A servant is on his good behaviour, who knows that his master may return at any moment: *cf.* Matt. xxiv. 42—51' (Rickaby).

For the rest, brethren, all that is true, all that is seemly, all that is just, all that is pure, all that is lovable, all that is winning—whatever is virtuous or praiseworthy—let such things fill your thoughts. What ye have learnt and received and heard and seen in me, put that into practice; and the God of peace shall be with you.

Now I was exceeding glad in the Lord 10
 The Philippians' gift that ye had at last revived your care for 11
 me. Indeed ye continued to care, but opportunity was wanting. Not that I speak because 12
 I was in want; for I have learnt to be self-sufficing in whatever circumstances I am. I know how to live in 13
 straits, and I know how to live in abundance. I have been initiated to all and every hazard, to plenty and to hunger, to have abundance and to be in want; I 14
 can do all things in him that strengtheneth me. Still, ye have done well to take a share in my affliction. 15
 And yourselves know well, Philippians, that in the first days of the gospel, when I had [just] left Macedonia, no church entered into relation of giving and 16
 receiving with me, save you alone. Yea, and in Thessalonica once and yet again ye sent to succour me in 17
 my need. Not that I am eager for your gifts, but I

8. 'virtuous', lit. 'virtue', *ἀρετή*: one of those common Greek words usually avoided by St. Paul because of their pagan significance. It is found only here in his epistles. Hence one may accept Lightfoot's suggestion: 'Whatever value may reside in your old heathen conception of virtue'.

12. 'I have been initiated', *μεμύημαι*, a common term in reference to the pagan mysteries: *cf.* Col. ii. 18, with note.

15. 'entered into relation of giving and receiving with me': the terms used are really financial, 'opened a debit and credit account with me' (*εἰς λόγον*, as in iv. 17). St. Paul appears to be referring to the return of temporal gifts for spiritual, as in I Cor. ix. 11: Rom. xv. 27.

18 am eager for the profit therefrom, that is accumulating to your account. I have received everything, and more than enough; I am filled to overflowing, now that I have received through Epaphroditus the gifts ye have sent me, the sweet savour of an acceptable sacrifice, well-pleasing to God. And from his riches my God will in Christ Jesus satisfy with glory your 19 every need. To our God and Father be the glory 20 through the endless ages, Amen.

21 Greetings to every saint in Christ Jesus.

Farewell The brethren with me here greet you.

22 All the saints greet you, especially those of Cæsar's household.

23 The grace of the Lord Jesus Christ be with your spirit.

18. 'I have received', *ἀπέχω*, a business term, like those which precede: *cf.* Deissmann, *Bible Studies*, p. 229.

19. 'with glory', *i.e.*, with His grace: *cf.* Col. i. 11, note.